THREE JEWISH MARTYRS

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THREE JEWISH MARTYRS

I. John the Baptist
II. Jesus the Reformer
III. Paul the Apostle

By

O. W. COURSEY

Author of

School Law Digest, History and Geography of the P. I., The Woman with a Stone Heart, Biography of General Beadle, The Philippines and Filipinos, Biography of Senator Kittredge, Literature of South Dakota, Winning Orations (Thirty-four), Who's Who in South Dakota (Vol. I), Who's Who in South Dakota (Vol. II), Who's Who in South Dakota (Vol. III), Just a Friend.

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Dedicatory

In Memory of my saintly Grandfather

THE REVEREND WILLIAM COURSEY

whose eloquent lips for over forty years poured forth from the pulpit words of praise and wisdom concerning the sturdy characters of these

THREE JEWISH MARTYRS

THREE JEWISH MARTYRS

Preface

In the preparation of this book, I unhesitatingly acknowledge my indebtedness to Miss Edla Laurson, Public Librarian of my home city.

O. W. Coursey.

THREE JEWISH MARTYRS

Foreword

This is a human book dealing with human beings—even including Jesus, although he did have the character of God.

It was written for home libraries, and for day schools, rather than for Sunday Schools, although the Sunday School teacher will find it valuable for quick reference.

The Biblical quotations in Chapter I (John) and those in Chapter III (Paul) are taken from the Orthodox version; those in Chapter II (Jesus)—especially the more lengthy ones—are taken from the Revised version.

O. W. C.

THREE JEWISH MARTYRS

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THREE JEWISH MARTYRS

I. John the Baptist.
II. Jesus the Reformer.
III. Paul the Apostle.

THREE JEWISH MARTYRS

I. JOHN THE BAPTIST

In the year 6 B. C., there was living in Judea an aged Jewish priest whose name was Zacharias. His wife's name was Elizabeth. They were a splendid old couple. Luke says of them (1:6): "They were both righteous before God, walking in all the commandments and ordinances of the Lord, blameless."

But they had never had any children. This made them sorrowful in their old days. One day when Zacharias was burning incense in the temple, while the multitude waited outside, he prayed that somehow a little babe might be sent of God to their home to bless the old days of himself and wife.

Suddenly "there appeared unto him an angel of the Lord standing on the right side of the altar of incense. And when Zacharias saw him, he was troubled, and fear fell upon him. But the angel said unto him, Fear not, Zacharias, for thy prayer is heard; and thy wife Elizabeth shall bear thee a son, and thou shalt call his name John. And thou shalt have joy and gladness, and many shall rejoice at his birth. For he shall be great in the sight of the Lord, and shall drink neither wine nor strong drink;

and he shall be filled with the Holy Ghost." (Luke 1:11-15.)

Zacharias doubted what the angel had said to him and they got into a dispute. Finally the angel said to him: "I am Gabriel that stands in the presence of God, and am sent to speak to thee and to shew thee these glad tidings. And, behold, thou shalt be dumb and not able to speak until the day that these things shall be performed, because thou believest not my words which shall be fulfilled in their season. And the people waited for Zacharias, and marvelled that he tarried so long in the temple. And when he came out, he could not speak unto them; and they perceived that he had seen a vision in the temple; for he beckoned unto them, and remained speechless." (Luke 1:19-22.)

In due time the little babe was born; and Luke declares that Elizabeth's "neighbors and her cousins heard how the Lord had shewed great mercy upon her, and they rejoiced with her." (Luke 1:58.)

On the eighth day, as was customary among the Jews, the rabbi came in and christened him "Zacharias, after the name of his father." To this Elizabeth objected and said: "Not so; but he shall be called John. And they said unto her, There is none of thy kindred that is called by this name. And they made signs to his father, how he would have him called.

And he asked for a writing table, and wrote, saying, His name is John. And they marveled all. And his mouth was opened immediately, and his tongue loosed, and he spake, and praised God." (Luke 1: 60-64.)

"And his father, Zacharias, was filled with the Holy Ghost and prophesied, saying: Blessed be the Lord God of Israel; for he hath visited and redeemed his people, and hath raised up an horn of salvation for us in the house of his servant David; as he spake by the mouth of his holy prophets, which have been since the world began; that we should be saved from our enemies and from the hand of all that hate us; to perform the mercy promised to our fathers, and to remember his holy covenant; the oath which he sware to our father Abraham, that he would grant unto us, that we being delivered out of the hand of our enemies might serve him without fear, in holiness and righteousness before him, all the days of our life, and thou, child, shalt be called the prophet of the Highest: for thou shalt go before the face of the Lord to prepare his ways; to give knowledge of salvation unto his people by the remission of their sins, through the tender mercy of our God; whereby the dayspring from on high hath visited us, to give light to them that sit in darkness and in the shadow of death, to guide our feet into the way of peace.

"And the child grew, and waxed strong in spirit,

and was in the deserts till the day of his shewing unto Israel." (Luke 1: 67-80.)

John's mother and Mary — the mother of Jesus — were cousins. John and Jesus were, therefore, blood relatives — second cousins, a term denoting distant relationships. John was, however, only six months older than Jesus.

The coming of John was prophesied by Isaiah 700 years before his advent into life; "The voice of him crying in the wilderness, Make straight the paths of the Lord" (Isa. 40:3). In the Gospel of St. John (one of the disciples) 1:6, it states: "There was a man sent from God whose name was John."

He was born in Juttah, near Hebron, in Judea, B. C. 5. At thirty years of age, according to the Jewish custom, as set forth in Numbers 4:3, he entered the ministry. Because he preached the doctrine of Baptism, and baptized thousands of people in the river Jordan, he came to be known as John the Baptist.

He was a Nazarite, and as such he conformed to all the rules of the sect; that is, he wore his hair and beard long, dressed in coarse clothes and ate coarse food. He was, in the fullest sense of the term, a reproduction of Elijah of old; and as such he stood out in bold relief as a leader in his day.

His preaching was so powerful, and he soon

attained such a large following, that a great many who heard him became convinced that he, himself, was the promised Messiah, whose coming had been foretold by Micah and Isaiah.

St. John 1:19 states: "And this is the record of John, when the Jews sent priests and Levites from Jerusalem to ask him, Who art thou?" The next stanza says: "He confessed, I am not the Christ." In the 27th verse he states: "He it is, who, coming after me, is preferred before me, whose shoe's latchet I am not worthy to unloose." Matthew 3:11, puts it in this form: "I (John) indeed baptize you with water unto repentance; but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost and with fire."

"Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him." (Matt. 3:13.)

"And Jesus, when he was baptized, went up straightway out of the water; and lo, the heavens were opened unto him, and he saw the spirit of God descending like a dove and lighting upon him. And lo, a voice from heaven saying, 'This is my beloved Son, in whom I am well pleased.' "

This — the greatest event in John's life (the baptism of Jesus) and apparently one of the main purposes for which God had miraculously called him into

being — occurred in January, A. D. 27, during the second year of his ministry. Jesus, himself, later testified to John's worth (Matt. 11:11) by saying, "Verily I say unto you, Among them that are born of women, there hath not risen a greater than John the Baptist."

At the time of John's ministry, Herod Antipas was ruling in Judea. He was a low-minded man.

He divorced his own wife; then he persuaded his brother Philip's wife, Herodias, to leave her husband and he married her. She had an attractive daughter named Salome, who was a fancy dancer.

John the Baptist, in his preaching, was outspoken against this public scandal and openly denounced Herod's conduct as a social crime. He said to Herod: "It is not lawful for thee to have her." This made Herodias angry and she persuaded Herod to shut John up in prison, which he did. This ended John's ministry at the end of 18 months.

Herod would have killed John at once, but he feared public opinion, as John was decidedly popular and had a considerable following. Therefore, he confined him for a whole year in the Castle of Machaerus.

Finally, Herod reached another birthday. He celebrated it with a party. His company was being entertained by Salome, his new stepdaughter, who was doing a fancy dance for them. Her agility and danc-

HEAD OF JOHN THE BAPTIST

(Lyonnese Tile, British Museum.—Courtesy of Oxford University Press)

"And his head was brought in on a charger, and given to the damsel; and she brought it to her mother. (Matt. 14: 11.)

ing so pleased Herod that he promised her, in the presence of his guests as witnesses, that she might ask anything she pleased — even to the half of his kingdom — and he would give it to her.

Before Salome gave the dance, her mother, Herodias, had secretly told her, in case she were asked her price for the dancing, to demand the head of John the Baptist.

This she did, when Herod told her he would "give her whatsoever she would ask."

Herod was sorry, but he kept his promise and sent word to the jailkeeper to behead John. This he did promptly and sent the head on a large platter, or charger, by a servant, to Salome. She accepted it gracefully in the presence of the guests, and then delivered it to her mother.

His disciples came and took up the body and buried it, and went and told Jesus (Matt. 14:12).

When Jesus heard the sad news, he was greatly depressed, so "he departed thence by ship into a desert place apart."

Summary

John's coming was providential.
He was a great preacher.
He baptized Jesus.
He never married.
He met a martyr's death.

THREE JEWISH MARTYRS

II. JESUS THE REFORMER

(Prophecy)

Micah 5:2, "But thou, Bethlehem, Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be the ruler of Israel."

Isaiah 7:14, "Therefore, the Lord himself, shall give you a sign. Behold a virgin shall (become the mother) of a son, and shall call his name Immanuel."

Isaiah 9:6, "For unto us a child is born, unto us a son is given; and the government shall be upon his shoulder; and his name shall be called:

Wonderful, Counsellor,
The mighty God,
The everlasting Father,
The Prince of Peace."

Matt. 1:21, "And thou shalt call his name JESUS, for he shall save his people from their sins."

ANCESTRY OF JESUS

Ruth

The eighth book of the Old Testament Bible is the Idyl of Ruth.

In it may be found the account of Elimeleck, his wife, Naomi, and his two sons, Mahlon and Chilion, who were forced to leave Bethlehem, because of a famine, and seek sustenance in the land of Moab.

Shortly after they arrived in Moab, Elimeleck died. Then his two sons married two Moabite girls — Ruth and Orpah. Not long after their marriages, the two sons died. This left the three widows to care for themselves. Naomi decided to leave her two daughters-in-law, Ruth and Orpah, in their native land, and return to Bethlehem alone; but Ruth refused to remain, and cleaving to Naomi, devoutly she implored:

"Entreat me not to leave thee,
Or to return from following after thee;
For whither thou goest, I will go;
And where thou lodgest, I will lodge:
Thy people shall be my people,
And thy God my God.
Where thou diest, I will die,
And there will I be buried:
The Lord do so to me, and more also,
If aught but Death part thee and me."

Yielding to this pledge of loyalty, Naomi took her along. When they reached Bethlehem, Ruth went to work in the fields of Boaz, a rich relative of Elimeleck's. Through her winsomeness and fidelity, she soon found favor in the sight of Boaz, who afterwards married her.

They became the parents of a son whom they named Obed. He became the grandfather of David. This made Ruth the great-grand-mother of David. And so she became one of the lineal ancestors of Jesus.

David

David, the youngest of the four sons of Jesse, gained distinction during the battle between the Philistines and the Israelites, recorded in 1st Samuel, 17 : 26-49, by rushing down into the valley of Elah, all alone, and slaying the giant, Goliath, with his sling-shot. When he came walking back into the Israelites' lines, with the giant's head in his hand, he found great favor in the sight of King Saul, commander of the Israelite army. Saul showed him many favors.

After he grew to manhood, he became one of the kings of Judea, is reputed to have written 70 of the 150 Psalms, and ultimately became one of the ancestors of Jesus — although there were fourteen generations between them. He was, in turn, a warrior, a statesman, and a poet.

Birth and Childhood

Jesus was born in the manger of an underground, dugout stable in the village of Bethlehem, in Judea, as was foretold by the prophet, Isaiah, 700 years before; and by Micah, another prophet, even before that.

December 25th (Christmas) is celebrated each year as the anniversary of his birth. (Although, as a matter of accuracy, he was born four years and one week[1] B. C.). He was named "Jesus" when he was eight days old, in fulfillment of the scriptures.

The parents of Jesus — Joseph and Mary — lived in the village of Nazareth. When Jesus was forty days old his parents took him and went to Jerusalem. On their way back they stopped at Bethlehem where Jesus had been born. Here the wise men, guided by the Star of the East, came to see him.

And when they were departed, behold, the angel of the Lord appeareth to Joseph in a dream, saying: "Arise and take the young child and his mother and flee into Egypt, and be thou there till I bring thee word, for Herod will seek the young child, to destroy him." (Matt. 2:13.)

[1] For several hundred years after Christ's birth, there was no uniform calendar in use among the nations of the earth. Each one dated its own calendar from some great event in its own history. Finally, in the sixth century, it was decided to have a common calendar for all, and to date it from the birth of Christ. Accordingly, Dionysius Exiguus, a learned monk, was assigned the task of ascertaining the exact date of Christ's birth. His calculations were published A. D. 526. The nations then all dated their calendars upon his findings. More than a hundred years afterward, it was discovered that he had erred. And so we find that Jesus was born 5 B. C., or four years and one week before our present-day calendar.

After Herod's death, the family returned to Nazareth, where Jesus grew to manhood. When he was twelve years old, his parents took him to Jerusalem to celebrate the feast of the Passover. After that, for a period of eighteen years, we know little about him.

Family

Jesus came from a fair-sized family. After he began to preach, Matthew says his countrymen asked (Chap. 13: 55-56): "Is not this the carpenter's son? is not his mother called Mary? and his brethren (brothers) James, and Joseph, and Simon and Judas? and his sisters, are they not all with us?"

Although poor, it was, after all, rather a remarkable family. Joseph, the father, was a carpenter — perhaps a high grade cabinet maker. He was of good repute throughout all Judea.

Mary, the mother, was a modest, virtuous, Jewish maiden. One day she was accosted by an angel who saluted her thus: "Hail, thou that art highly favoured, the Lord is with thee: blessed art thou among women. (Luke 1: 28) * * * Fear not, Mary, for thou hast found favour with God. (V 30)"

And Mary answered: "My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour; for he hath regarded the low estate of his hand-

(HOFFMANN).

CHRIST DISPUTING WITH THE DOCTORS (At 12 years of age)

"After three days they found him in the temple, sitting in the midst of the doctors." (Luke 2:46)

maiden: for, behold, from henceforth all generations shall call me blessed. (Vs 46-48)''

Many a woman has become the mother of a President: only One has ever become the mother of a God. This honor went to that saintly Jewish maiden, Mary.

She was ever loyal to her Christ-child. When Herod sought his life, she fled with him in her arms to a foreign country — Egypt. While he hung on the cross she knelt at his feet and wept and prayed. After the crucifixion she made her home until she died with John the ''beloved disciple,'' to whom Jesus gave her, from the top of the cross. The night after Christ's ascension, she and his brothers and eleven of the disciples ''continued with one accord in prayer and supplication'' in an upper room (Acts 1:13-14).

Matthew, one of the twelve disciples, knew the Lord's family very well. In his close association with Jesus, he must have come to know each member of the family intimately. He wrote the gospel of Matthew only a few years after Christ's departure; therefore, any mention of the individual members of the Lord's family, by him, must be accepted as accurate.

Of his brothers, Matthew says (Ch. 13:55) that their names were ''James, Joses, Simon and Judas.'' Mark, in 6:3, confirms Matthew, except that he changes the order of the last two and puts them thus:

"James, Joses, Judas and Simon." He also calls Judas — "Juda."

Concerning Joses and Simon, we know nothing, other than the mere mention of them by name in these two gospels. As for James and Judas, they gained some distinction.

Paul says, after his conversion and return to Jerusalem, (Gal. 1:19) "Other of the Apostles saw I none, save James, the Lord's brother." Then, later on, he says (Gal. 2:9); "When James, Cephas and John, who seemed to be pillars, perceived the grace, they gave to me and Barnabas the right hands of fellowship." Luke declares in Acts 12:17, that Peter commanded "Go! show these things to James." Acts 15:13, states: "And after they had held their peace, James answered, saying, Men and brethren, hearken unto me." Chapter 21:18, continues: "And the day following, Paul went in with us unto James."

It is evident, therefore, that James, the Lord's brother (James, the brother of John — the sons of Zebedee — had previously been slain by Herod with a sword — Acts 12:1-2), and Paul became fast friends, and that Paul held him in high esteem. For a number of years after Christ's departure, James acted as bishop of the mother church of Nazarenes in Jerusalem.

He wrote the epistle of James — regarded by many as the first book of the New Testament ever written.

Josephus says of him that he was stoned to death in the year A. D. 62 — when he was perhaps about 64 years of age, for it is generally conceded that he was born in Egypt during the stay therein of Joseph and Mary to protect the infant Saviour from the wrath of Herod.

He and his eldest brother, Jesus, and St. Stephen, and St. Paul, and John the Baptist, and many others who became prominently identified with them — all met violent deaths in the first century A. D. It cost a great deal of human blood to establish the religion of Jesus Christ in the world and give it a permanent foothold. It is, however, gradually enveloping the earth.

One of the younger brothers (possibly the youngest), Judas, was nicknamed "Jude" — either for brevity or else to get away from the stigma of the name Judas, caused by his eldest brother, Jesus, having been betrayed by Judas Iscariot. Modern critics are quite uniformly agreed that he is the author of the epistle of Jude — the second last book in the New Testament, consisting of only one chapter of 25 verses.

As for Christ's sisters, the only record we have of them is the brief mention by Matthew in Chap. 13: 56, "And his sisters, are they not all with us?" corrob-

orated by Mark in 6:3, "And are not his sisters here with us?" It is not definitely known how many sisters he had.

Later Years

Of his boyhood, Luke says (Chap. 2:51-52): "And he went down with them (his parents) and came to Nazareth; and he was subject unto them: and his mother kept all these sayings in her heart. And Jesus advanced in wisdom and stature, and in favor with God and men."

When Jesus was thirty years of age, he went down to the Jordan river and offered himself to John to be baptized. At first John refused to do it, saying: "I have need to be baptized of thee, and comest thou to me?" Jesus answered: "Suffer it to be so now." And so John baptized him.

Immediately after his baptism he was led up unto Mt. Quarantania, near the village of Jericho, and tempted by the devil. After he had fasted forty days and nights, the devil put all kinds of questions to him, but Jesus remained loyal to his faith and came out of it a conqueror.

Twelve Apostles

Then Jesus selected twelve men to be his apostles,

and entered upon his *two missions* of Healing and Preaching. The men selected were:

1. Simon, also called Peter, and
2. Andrew, his brother;
3. James, the son of Zebedee, and
4. John, his brother;
5. Philip, of Bethsaida;
6. Nathaniel, also called Bartholomew;
7. Thomas, also called Didymus;
8. Matthew, the publican;
9. James, the son of Alphæus;
10. Labbæus Thaddæus;
11. Simon, the Canaanite;
12. Judas Iscariot.

His Life Divisions

First thirty years, "Period of Preparation."

Years of his ministry:

1. "Year of Obscurity."
2. "Year of Popularity."
3. "Year of Opposition."
4. "Year of Death."

His first year's ministry — the year of obscurity — when he was just getting his start, was conducted in Judea — that is, the last eight months of it were —

and it is usually spoken of as his "Judean ministry." It was from May to December, inclusive, A. D. 27.

His second year — the year of his great popularity — was spent preaching in Galilee, and it is termed his "Galilean ministry." (A. D. 28).

The third year was his year of opposition. It started out bad through John the Baptist being beheaded by Herod. However, during this year Jesus took Peter, James and John up onto Mt. Hermon and was transfigured in their presence, to prove that he was Christ. This was his most active year.

From October A. D. 29, until April 1, 30, Christ preached in Perea (meaning "beyond") east of—that is "beyond" — the Jordan. This is known as his "Perean ministry."

The Miracles

Thirty-six of the miracles performed by Christ during his active ministry are as follows:

1. Changed the water into wine (John 2:6-11).
2. Cleansed the leper (Matt. 8:4).
3. Healed the paralytic (Matt. 8:13).
4. Healed Peter's wife's mother of a fever (Matt.8:15).
5. Cast out spirits and healed all that were sick (Matt. 8:16).
6. Stilled the sea (Matt. 8:26).

7. Cast two devils into swine (Matt. 8:32).
8. Healed another paralytic (Matt. 9:2-7).
9. Healed woman with issue of blood (Matt. 9:22).
10. Raised Jairus' daughter from the dead (Matt. 9:25).
11. Restored sight to two blind men (Matt. 9:29-30).
12. Restored speech to a dumb man (Matt. 9:33).
13. Healed infirm man at Pool of Bethesda (John 5:2-9).
14. Healed man with a withered hand (Luke 6:6-10).
15. Healed the centurion's servant (Matt. 8:5-13).
16. Raised the widow's son from the dead at Nain (Luke 7:11-15).
17. Healed many that were sick (Matt. 14:14).
18. Fed five thousand with five loaves and two fishes (Matt. 14:13-23).
19. Walked on the water (Matt. 14:24-36).
20. Cast a devil out of Canaanitish woman's daughter (Matt. 15:21-28).
21. Healed the "lame, blind, dumb, maimed and many others" that assembled by the sea of Galilee (Matt. 15:29-31).
22. Healed a deaf and dumb man (Matt. 7:31-37).
23. Fed four thousand with seven loaves and a few fishes (Matt. 15:32-38).
24. Healed blind man (Mark 8:22-26).

25. Cured a demoniac boy (Matt. 17:14-20).
26. Caused Simon to get a shekel out of a fish's mouth (Matt. 17:24-27).
27. Healed great multitudes (Matt. 19:1-2).
28. Healed blind man (John 9:1-12).
29. Healed woman who had been sick for eighteen years (Luke 13:10-13).
30. Cured a man of dropsy (Luke 14:1-4).
31. Raised Lazarus from the dead (John 11:17-44).
32. Cleansed ten lepers (Luke 17:11-14).
33. Cured two blind men near Jericho (Matt. 20:29-34).
34. Cursing of the fig tree (Matt. 21:18-19).
35. Healed blind man in the temple (Matt. 21:14).
36. Restored the ear of Malchus, which Peter cut off with his sword during the arrest (Luke 22:50-51; John 18:10).

"And there are so many other things which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written." (John 21:25.)

Then, he performed the greatest of all miracles and rose from the dead.

His Parables

Christ had the happy faculty of teaching by parables. Fifty-three of the hundreds that he used found

their way into the records. Twenty-four of the leading ones are herein cited:

1. The sower (Matt. 13:3-8).
2. Wheat and tares (Matt. 13:24-30).
3. Kingdom of heaven is like a grain of mustard (Matt. 13:31-32).
4. Kingdom of heaven is like unto leaven (Matt. 13:33).
5. Kingdom of heaven is like unto a treasure (Matt. 13:44).
6. Kingdom of heaven is like unto a merchant man (Matt. 13:45-46).
7. Kingdom of heaven is like unto a net (Matt. 13:47).
8. A scribe is like unto a man that is a householder (Matt. 13:52).
9. The marriage feast (Luke 14:7-11).
10. The great supper (Luke 14:15-24).
11. Ninety and nine (Luke 15:3-7).
12. Ten pieces of silver (Luke 15:8-10).
13. The prodigal son (Luke 15:11-32).
14. A certain rich man (Luke 16:1-13).
15. The rich man and Lazarus (Luke 16:19-31).
16. The judge and the widow (Luke 18:1-8).
17. Pharisee and publican in the temple (Luke 18:9-14).

18. Nobleman and the ten servants (Luke 19 : 11-28).
19. The two sons (Matt. 21 : 28-32).
20. The vineyard (Matt. 21 : 33-45).
21. Kingdom of heaven like unto marriage feast (Matt. 22 : 1-14).
22. The fig tree (Matt. 24 : 32-33).
23. The ten virgins (Matt. 25 : 1-13).
24. Story of the talents (Matt. 25 : 14-30).

The Beatitudes

(Introductory)

"Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness, and all manner of disease among the people.

"And his fame went throughout all Syria. And they brought unto him, all sick people that were taken with divers diseases and torments, and those which were possessed with devils, and those which were lunatic (insane), and those that had the palsy; and he healed them.

"And there followed him great multitudes of people from Galilee, and from Decapolis, and from Jerusalem and from Judea and from beyond Jordan.

"And, seeing the multitudes, he went up into a Mountain: and when he was set, his disciples came unto him: and he opened his mouth and taught them saying" (Matt. 4: 23-25, and 5: 1-2):

(From the Sermon on the Mount)

1. Blessed are the poor in spirit, for theirs is the kingdom of heaven.
2. Blessed are they that mourn, for they shall be comforted.
3. Blessed are the meek, for they shall inherit the earth.
4. Blessed are they which do hunger and thirst after righteousness, for they shall be filled.
5. Blessed are the merciful, for they shall obtain mercy.
6. Blessed are the pure in heart, for they shall see God.
7. Blessed are peacemakers, for they shall be called the children of God.
8. Blessed are they which are persecuted for righteousness' sake, for theirs is the kingdom of heaven.
9. Blessed are ye, when men shall revile you, and shall persecute you, and shall say all manner of evil against you, falsely, for my sake (Matt. 5:3-11).

The Lord's Prayer

(Preparatory).

Christ in his great Sermon on the Mount (Matt. 6: 6-8), taught us:

Where to go to pray
To whom to pray
How to pray.

He said: "But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret, shall reward thee openly.

"But when ye pray, use not vain repetitions, as the heathen do; for they think that that they shall be heard for their much speaking. Be not ye therefore like unto them, for your Father knoweth what things ye have need of, before ye ask him.

"After this manner, therefore, pray ye:"

THE PRAYER

(Matt. 6 : 9-13)

Our Father, which art in Heaven,
Hallowed be Thy Name.
Thy Kingdom come,
Thy Will be done
On Earth as it is in Heaven.
Give us, this day, our Daily Bread,
And Forgive us our Trespasses
As we forgive those
Who trespass against us.
And Lead us not into Temptation,
But deliver us from Evil;
For Thine is the Kingdom,
And the Power,
And the Glory,
Forever!
Amen!

Passion Week

After spending two days in Bethany at the home of Simon the leper, where he kept the Jewish Sabbath (Saturday), Christ started to Jerusalem to attend the feast of the Passover, and to face his calumniators as well as to meet his friends. He arrived on the third day of the feast.

"And when they drew night unto Jerusalem, and came unto Bethphage, unto the Mount of Olives, then Jesus sent two disciples, saying unto them, Go into the village that is over against you, and straightway ye shall find an ass tied, and a colt with her: loose them, and bring them unto me. And if anyone say aught unto you, ye shall say, The Lord hath need of them; and straightway he will send them. Now this is come to pass, that it might be fulfilled which was spoken through the prophet, saying:

> Tell ye the daughter of Zion,
> Behold, thy King cometh unto thee,
> Meek, and riding upon an ass,
> And upon a colt the foal of an ass.

"And the disciples went, and did even as Jesus appointed them, and brought the ass, and the colt, and put on them their garments; and he sat thereon. And the most part of the multitude spread their garments in the way; and others cut branches from the trees,

and spread them in the way. And the multitudes that went *before* him and that *followed,* cried, saying, Hosanna to the son of David: Blessed is he that cometh in the name of the Lord; Hosanna in the highest. And when he was come into Jerusalem, all the city was stirred, saying: Who is this? And the multitudes said, This is the prophet, Jesus, from Nazareth of Galilee.'' (Matt. 21:1-11).

We are now dealing with the most tremendous week in human history. We have already passed over Christ's triumphal entry into Jerusalem which occurred on Sunday, April 2, A. D. 30. Let us outline the week:

(April 2) Palm Sunday — the day of Triumph.
(April 3) Monday — the day of Authority.
(April 4) Tuesday — the day of Conflict.
(April 5) Wednesday — the day of Retirement.
(April 6) Thursday — the day of Farewells.
(April 7) Friday — the day of Passion.
(April 8) Saturday — the day in the Tomb.
(April 9) Sunday — the day of Victory.

The stirring events of the first three days of Passion Week — Sunday, Monday and Tuesday — are amply set forth in detail in the Gospels. Wednesday was the ''day of Retirement'' (seclusion). Therefore, let's pass on over to the betrayal scenes of Thursday night, April 6..

The Last Supper

"Now on the first day of unleavened bread the disciples came to Jesus, saying: Where wilt thou that we make ready for thee to eat the passover? And he said, Go into the city to such a man, and say unto him: The Teacher saith, My time is at hand; I keep the passover at thy house with my disciples. And the disciples did as Jesus appointed them; and they made ready the passover.

"Now when even was come, he was sitting at meat with the twelve disciples; and as they were eating, he said, Verily I say unto you, that one of you shall betray me. And they were exceeding sorrowful, and began to say unto him every one, 'Is it I, Lord?' And he answered and said, He that dipped his hand with me in the dish, the same shall betray me. The Son of man goeth, even as it is written of him: but woe unto that man through whom the Son of man is betrayed! good were it for that man if he had not been born. And Judas, who betrayed him, answered and said, 'Is it I, Rabbi?' He saith unto him: Thou hast said.

"And as they were eating, Jesus took bread, and blessed, and brake it; and he gave to the disciples, and said, Take, eat; this is my body. And he took a cup, and gave thanks, and gave to them, saying, Drink ye all of it; for this is my blood of the cove-

(HOFFMAN)

IN GETHSEMANE

"And he prayed saying: Father, if thou be willing, remove this cup from me; nevertheless, not my will but thine be done." (Luke 22: 42.)

nant, which is poured out for many unto remission of sins. But I say unto you, I shall not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom.

"And when they had sung a hymn, they went out into the mount of Olives." (Matt. 26:17-30).

In Gethsemane

"Then cometh Jesus with them unto a place called Gethsemane, and saith unto his disciples, Sit ye here while I go yonder and pray. And he took with him Peter and the two sons of Zebedee, and began to be sorrowful and sore troubled. Then saith he unto them: My soul is exceeding sorrowful, even unto death; abide ye here, and watch with me. And he went forward a little and fell on his face, and prayed, saying, My Father, if it be possible, let this cup pass from me: nevertheless, not as I will, but as thou wilt. And he cometh unto the disciples, and findeth them sleeping, and saith unto Peter: What, could ye not watch with me one hour? Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak. Again a second time he went away, and prayed, saying: My Father, if this cup cannot pass away, except I drink it, thy will be done. And he came again and found them sleeping, for their eyes were heavy. And he left them

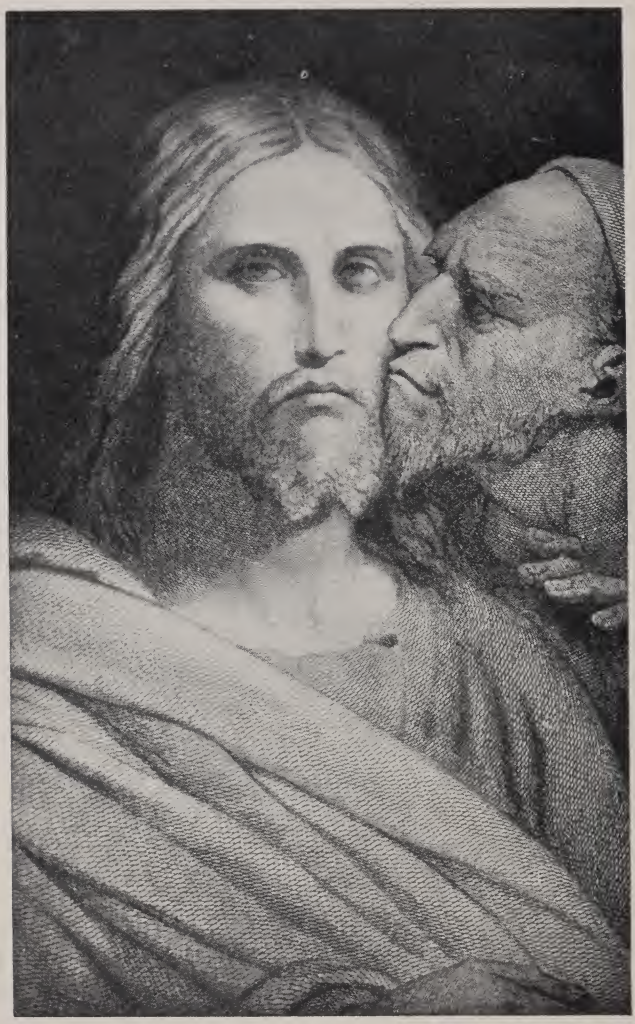
again, and went away, and prayed a third time, saying again the same words. Then cometh he to the disciples, and saith unto them: Sleep on now, and take your rest: behold, the hour is at hand, and the Son of man is betrayed into the hands of sinners. Arise, let us be going: behold, he is at hand that betrayeth me." (Matt. 26: 36-46.)

The Betrayal

In order to understand the betrayal, we must go back to Matthew's introduction of the original conspiracy, (Chap. 26: 3-5 and 14-16), which occurred on the previous Wednesday — the day of Christ's retirement:

"Then were gathered together the chief priests, and the elders of the people, unto the court of the high priest, who was called Caiaphas; and they took counsel together that they might take Jesus by subtlety, and kill him. But they said; Not during the feast, lest a tumult arise among the people.

"Then one of the twelve, who was called Judas Iscariot, went unto the chief priests, and said: What are ye willing to give me, and I will deliver him unto you? And they *weighed* unto him thirty pieces of silver. And from that time he sought opportunity to deliver him unto them."



(SCHEFFER)

THE BETRAYER'S KISS

"Whomsoever I shall kiss, that is he: take him. And straightway he came to Jesus, and said: Hail, Rabbi; and kissed him." (Matt. 26: 48-49.)

Now let us move forward again into Gethsemane. Says Matthew, Chap. 26:47-49:

"And while he yet spake, lo, Judas, one of the twelve came, and with him a great multitude with swords and staves, from the chief priests and elders of the people. Now he that betrayed him gave them a sign, saying: Whomsoever I shall kiss, that is he: take him. And straightway he came to Jesus, and said, Hail, Rabbi; and kissed him."

The Thirty Pieces of Silver

If the betrayal of Christ by Judas was a part of the divine drama worked out in heaven before Christ left his Father to come to earth to undertake his responsible mission of the Atonement, we must, in all fairness to Judas, respect him for the awful role which he voluntarily played in the great tragedy. Had he merely lost confidence in his Chief and betrayed him as a matter of principle to get him out of the way, the World might have applauded his sincerity, detestable though his act proved to be. But Judas' great crime lay in the fact that he betrayed his Christ for money — thirty little pieces of silver valued at approximately $20.

Concerning these Thirty Pieces of Silver, Matthew declares (Chap. 27: 3-10):

"Then Judas, who betrayed him when he saw that

he was condemned, repented himself, and brought back the thirty pieces of silver to the chief priests and elders, saying, I have sinned in that I betrayed innocent blood. But they said: What is that to us? see thou to it. And he cast down the pieces of silver into the sanctuary, and departed: and he went away and hanged himself. And the chief priests took the pieces of silver, and said: It is not lawful to put them into the treasury, since it is the price of blood. And they took counsel, and bought with them the potter's field, to bury strangers in. Wherefore that field was called, The field of blood, unto this day. Then was fulfilled that which was spoken through Jeremiah the prophet, saying, And they took the thirty pieces of silver, the price of him that was priced, whom certain of the children of Israel did price; and they gave them for the potter's field, as the Lord appointed me."

To this account of the ignominy of Judas, we must let Luke add his testimony as recorded in Acts 1:18-19: "Now this man (Judas) purchased a field with the reward of his iniquity; and, falling headlong, he burst asunder in the midst and all his bowels gushed out. And it was known unto all the dwellers at Jerusalem; insomuch as that field is called in their proper tongue, 'Aceldama;' that is, to say, 'The field of blood.' "

The discussion of these Thirty Pieces of Silver introduces a new vista of thought. Were they ordinary or extraordinary coins? Were they graven special, and did they have an artistic as well as an intrinsic value? Where did they come from? What became of them?

It is only natural that a lot of mythology should have become woven into the life and death of Jesus; and, strangely enough, there are plenty of supposedly pious people ready to believe these legends.

Just so with regard to the Thirty Pieces of Silver paid to Judas. During the twelfth century, Godfrey of Viterbo wrote his famous "Pantheon." It is written in faulty Latin, making the translation of it choppy and somewhat unsatisfactory. However, his volume, for which there is positively no foundation of fact, after being loosely translated, makes an entertaining Biblical Myth. The main points in it are: that King Ninus of Assyria had the original coins made. Abram later possessed them. Then the Ishmaelites paid twenty of these same pieces for Joseph when they bought him from his brethren. After this they passed through the hands of Queen Nicaula and the Queen of the South. Nebuchadnezzar finally owned them. Next, we see Mary losing them as she flees into Egypt to save the life of the Christ-child. Shepherds found them. Next we

see Jesus looking at them, and knowing the vile purpose for which they were to be used, ordered them placed in the treasury of the temple. Then Judas receives them for his dastardly act. Godfrey then goes a step farther, outside of the records, and declares that fifteen of them only were used to buy a potters' field, and the other fifteen were paid to the soldiers who guarded Jesus' tomb by night.

During the thirteenth century, Solomon, bishop of Basra, issued his "Book of the Bee' which covers the same main points set forth in Godfrey's book. He goes a step farther backward, however, and begins with the fact that Adam first owned them, having taken the coins "from the borders of Paradise."

And then again, during the fourteenth century, Ludolph of Suchem and John of Hildesheim each rehashed the story, adding fascinating touches to it here and there, and gave it to the world as *sacred* history.

In the British Museum are two manuscripts of the fifteenth century, which declare that Abraham used these Thirty Pieces for purchasing the tomb of Adam and Eve, and that subsequently Moses had possession of them.

These things would seem ridiculous, were it not for the stubborn fact that certain well-meaning people are wont to give credence to them.

Let us pass on from the original proposition of *where* the coins came from, to the more serious question of *what became of them* — after the betrayal.

The only authentic accounts we have of them are the brief ones from the pens of Matthew and Luke, previously given.

Felix Fabri was undoubtedly right when he concluded, during the fifteenth century that: "After the purchase of the field they were dispersed throughout all the world."

In other words, they were nothing but common coins, picked up out of the ordinary channels of trade, paid into the treasury of the temple; and, after the betrayal, found their way back into the commercial life of Judea, where no authentic trace of them has since been found.

And yet, in the face of our twentieth-century intelligence, certain claims are being set up by reputable institutions throughout the world that they possess one of these original coins. Here is a list:

1. The Visitandines at Aix.
2. Notre Dame du Puy.
3. The Abbey of St. Denis.
4. Montserrat in Catalonia.
5. S. Croce in Florence.
6. The Annunziata in Florence.

7. Church of S. Maria dei Candeli in Florence (now razed).

8. Abbey of the Trinity, St. Serguis in Moscow.

9. Monastery of Souprasl near Bielostock.

10. Rhodes, in the Castle of the Knights of St. John.

11. Rome, in S. Croce in Gerusalemme.

12. Rosas, in Catalonia.

13. Oviedo, in the Camera Santa of S. Salvadore.

14. Paris, Church of St. John Lateran.

15. Paris, Temple.

16. Vincennes.

17. Capuchin Convent in Eughien.

17. Church of S. Francesco dei Riformati at Spezia (now removed).

19. Bethlehem.

20. A gold-mounted one in Greece (stolen).

21. Mounted in silver. Private collection (a present from Silesia).

22. Cathedral of Sens.

23. Church of S. Eustorgio at Milan.

24-32. One on top of each of the Nine pillars which support the high altar in S. S. Trinita di S. Stefano in Bologna. (These make thirty-two instead of thirty, or two more than is necessary to go round.)

Sentimental piety has caused certain folk to accept these identifications as real: ripe Bible scholars uniformly denounce them all as frauds (counterfeits).

Undoubtedly, these coins, accepted as originals, but unquestionably counterfeits, can mostly be accounted for by a pertinent sidelight given to us by Felix Fabri. He says: "I saw one at Rhodes, of which Johann Tucker of Nuremberg made an impression. He made a model in lead and cast similar ones in silver, which he distributed to his friends. In the year 1485, when we were assembled at Nuremberg to hold the provincial chapter, the said person (Tucker) gave one of these demarii to each of the brothers." The question is: Who can vouch for the genuineness of the one from which the "impression" was made? Even so, it renders the reproductions nothing but counterfeits.

Eleven years later, in 1496, Guill. Caoursin (in "Stabilimenta Rhodorium Militum Sacri ordinis") declared that: "one of those thirty pieces of silver at which the traitor Judas priced Christ: from an impression of which stamps are made in white wax every year while the Passion is being chanted by the priest." This statement raises the same two questions as the preceding paragraph.

Let us not be hoodwinked into believing that a single one of the original coins can be located anywhere throughout the world. Christ was stricken down without offspring; even the family name was obliterated from both sacred and secular history.

His name does not appear to a deed to property, to a letter, or on the tavern register of a single inn in the Holy land. The cross was destroyed by his enemies in its entirety (with all due respect to institutions which claim to have a piece of it). Just so with these thirty pieces of silver — "Judas-pennies:" they were intentionally lost in oblivion. There isn't a single scrap of reliable *physical* evidence in the whole wide world that Jesus ever lived. Evidently God did not intend that there should be. The only evidence we have is the literary record contained in the Gospels, corroborated briefly by Josephus; plus his conscious presence in the hearts of men.

The Arrest

"Then they came and laid hands on Jesus, and took him. And behold, one of them that were with Jesus stretched out his hand, and drew his sword, and smote the servant of the high priest and struck off his ear. Then saith Jesus unto him; Put up again thy sword into its place; for all they that take the sword shall perish with the sword. Or thinkest thou that I cannot beseech my Father, and he shall even now send me more than twelve legions of angels? How then should the scriptures be fulfilled, that thus it must be? In that hour said Jesus to the multitudes, Are ye come out as against a robber with swords and staves to

seize me? I sat daily in the temple teaching, and ye took me not. But all this is come to pass, that the scriptures of the prophets might be fulfilled. Then all the disciples left him, and fled." (Matt. 47: 50-56).

Trials of Jesus

It is now after twelve o'clock. Night is tapering itself off gradually into the morning of Friday, April 7. Christ is meek and submissive. He was tried five times in rapid succession, — twice before Jewish authorities, and three times before Roman authorities, for Judea was under the domination of Rome at the time, — and hastily condemned to death.

Prior to his crucifixion the next forenoon, we must consider three things: (a) The Jewish Trials; (b) The Roman Trials; (c) Errors in the two classes of trials.

(A) Jewish Trials

John says (18: 13): They "led him away to Annas first; for he was father-in-law to Caiphas, which was the high priest that same year." The fact is that Annas was present when the betrayal was secretly agreed to with Judas. He enjoyed a joint-priesthood with Caiphas. Luke 3: 2 speaks of "Annas and Caiphas being the high priests." However, John 18: 24 states that Annas "sent him bound unto

Caiphas the high priest." It is all too evident that there was collusion between the two, from the beginning, to get rid of Jesus.

Matthew has proven himself such a reliable witness that we will now let him testify. In Chap. 26:57-68, he says:

"And they that had taken Jesus led him away to the house of Caiphas the high priest, where the scribes and the elders were gathered together. But Peter followed him afar off, unto the court of the high priest, and entered in, and sat with the officers, to see the end. Now the chief priests and the whole council sought false witness against Jesus, that they might put him to death; and they found it not, though many false witnesses came. But afterward came two, and said, This man said, I am able to destroy the temple of God, and to build it in three days. And the high priest stood up, and said unto him, Answerest thou nothing? what is it which these witness against thee? But Jesus held his peace. And the high priest said unto him, I adjure thee by the living God, that thou tell us whether thou art the Christ, the Son of God. Jesus saith unto him, Thou hast said: nevertheless I say unto you, Henceforth ye shall see the Son of man sitting at the right hand of Power, and coming on the clouds of heaven. Then the high priest rent his garments, saying, He hath

spoken blasphemy: what further need have we of witnesses: behold, now ye have heard the blasphemy: what think ye? They answered and said: He is worthy of death. Then did they spit in his face and buffet him: and some smote him with the palms of their hands, saying, Prophesy unto us, thou Christ: who is he that struck thee?''

It was perhaps about two o'clock in the morning. An irregular session of the Sanhedrin was called. They condemned Jesus as ''worthy of death.''

The Sanhedrin then adjourned until morning when they reassembled to confirm their illegal action taken during the night. (Matt. 27:1; Mark 15:1; Luke 22:66.)

(B) Roman Trials

The Jews did not, however, have authority to execute a death sentence, without the approval of their Roman Governor, Pontius Pilate; therefore, Jesus was hurried away to the next higher court.

Let Matthew continue to testify (Chap. 27:1-2):

''Now when morning was come, all the chief priests and the elders of the people took counsel against Jesus to put him to death: and they bound him, and led him away, and delivered him up to Pilate, the governor.''

We will strike from the testimony of this witness

all reference to Judas, and proceed with his direct evidence in the case as touching Jesus only (Chap. 27 : 11-31) :

"Now Jesus stood before the governor: and the governor asked him, saying, Art thou the King of the Jews? And Jesus said unto him, Thou sayest. And when he was accused by the chief priests and elders, he answered nothing. Then said Pilate unto him, Hearest thou not how many things they witness against thee? And he gave him no answer, not even to one word: insomuch that the governor marveled greatly.

"Now at the feast the governor was wont to release unto the multitude one prisoner, whom they would. And they had then a notable prisoner, called Barabbas. When therefore they were gathered together, Pilate said unto them, Whom will ye that I release unto you? Barabbas, or Jesus who is called Christ? For he knew that for envy they had delivered him up. And while he was sitting on the judgment-seat, his wife sent unto him, saying, Have thou nothing to do with that righteous man; for I have suffered many things this day in a dream because of him. Now the chief priests and the elders persuaded the multitudes that they should ask for Barabbas, and destroy Jesus. But the governor answered and said unto them, Which of the two will

ye that I release unto you? And they said, Barabbas. Pilate saith unto them, What then shall I do unto Jesus who is called Christ? They all say, Let him be crucified. And he said, Why, what evil hath he done? But they cried out exceedingly, saying, Let him be crucified. So when Pilate saw that he prevailed nothing, but rather that a tumult was arising, he took water, and washed his hands before the multitude, saying: I am innocent of the blood of this righteous man; see ye to it. And all the people answered and said, His blood be on us, and on our children. Then released he unto them Barabbas; but Jesus he scourged and delivered to be crucified.

"Then the soldiers of the governor took Jesus into the Praetorium, and gathered unto him the whole band. And they stripped him, and put on him a scarlet robe. And they platted a crown of thorns and put it upon his head, and a reed in his right hand; and they kneeled down before him, and mocked him, saying, Hail, King of the Jews! And they spat upon him, and took the reed and smote him on the head. And when they had mocked him, they took off from him the robe, and put on him his garments, and led him away to crucify him."

It is interesting to note that Matthew does not testify to the fact that Jesus was transferred from the court of Pilate to the jurisdiction of Herod

Antipas, King of Galilee, and given a hearing, before Pilate finally pronounced the death sentence upon him. This feature of the case was testified to by Luke (23:5-12):

"But they were the more urgent, saying, He stirreth up the people, teaching throughout all Judaea, and beginning from Galilee even unto this place. But when Pilate heard it, he asked whether the man were a Galilean. And when he knew that he was of Herod's jurisdiction, he sent him unto Herod, who himself also was at Jerusalem in these days.

"Now when Herod saw Jesus, he was exceeding glad: for he was of a long time desirous to see him, because he had heard concerning him; and he hoped to see some miracle done by him. And he questioned him in many words; but he answered him nothing. And the chief priests and the scribes stood, vehemently accusing him. And Herod with his soldiers set him at nought, and mocked him, and arraying him in gorgeous apparel sent him back to Pilate. And Herod and Pilate became fast friends with each other that very day: for before they were at enmity between themselves."

It will thus be seen that the only real effect of this detourage through the chambers of Herod was to bring about a reconciliation between him and Pilate.

This was the same crafty Herod that beheaded John

the Baptist, and to whom Jesus alluded in Luke 13:32, when he said to the Pharisees: "Go ye and tell that fox, 'Behold, I cast out devils, and I do cures today and tomorrow, and the third day I shall be perfected.' "

(C) Errors in the Trials

Nineteen hundred years after the execution of Jesus, it seems strange to the investigator that they should have been in such a desperate hurry to get rid of him, — seeing that he offered absolutely no resistance whatsoever to their program. Could not the State wait to give him a fair trial? Why was *haste* so essential to their plans? It was mob violence instead of judicial court procedure. There seems to be but one universal conclusion: Pilate held a political job. He had been appointed Procurator of Judea by Tiberius Caesar, Emperor of Rome. The teachings of Jesus and his claims to Messiahship were beginning to interfere with the existing order of things at Jerusalem. Pilate was afraid of losing his job. Christ's triumphal entry into Jerusalem, the previous Sunday, riding on the foal of an ass, preceded and followed by thousands, in fulfillment of the scriptures, had irritated the self-important Sanhedrists and aroused deep suspicion among the Roman authorities. His miracles, his parables and his direct

teachings made them fear his power. No doubt it seemed best to them to destroy him before some supernatural interference occurred. The mob was angry. Mock trials — farces — met their immediate needs. "Away with him! Crucify him!"

The hurried, and consequent irregular, proceeding of the State caused numerous inexcusable errors to be thrust into Christ's trials. Some of these errors were:

1. No warrant was issued for his arrest.

2. No warrant having been issued, there was no formal written complaint lodged against him.

3. He was arrested during the night, which was illegal under the Jewish law. Peter and John were also arrested; but Luke declares in Acts 4:3 that "they laid hands upon them and put them in hold unto the next day; for it was now eventide," thus recognizing the illegality of their own acts at night, by setting these two at liberty, the next morning, without trials.

4. Friday, the day of the arrest and trials, was a legal holiday, thereby making the transaction illegal, for the Mishna sets forth: "They shall not judge on the eve of the Sabbath, nor on that of any festival."

5. The meeting of the Sanhedrin during the night was irregular and illegal. They recognized this fact themselves when they reassembled early the next

morning to confirm what they had illegally done during the night.

6. The trial before the Sanhedrists was held in the palace of Caiaphas, which was not the legal place for them to meet; and, therefore, in absolute violation of Jewish law.

7. Some of the Sanhedrists were hurling verbal accusations against Jesus, while under the Hebrew code all the authority they had was to investigate complaints made by others. They were, therefore, illegally acting as complaining witnesses and as prosecutors, without any of them having been singled out and specially appointed for this work, as provided by the Mishna.

8. After the rabbling testimony was all in, there was no "argument for the defense and by one of the younger judges," as provided for in the Jewish law governing the deliberations of the Sanhedrin.

9. Out of thousands of followers of, and believers in, Christ, not one was called to bear witness in his defence; neither was Christ given opportunity to bring them in.

10. The two witnesses who gave false testimony against Christ concerning the Messiahship, were not cross-examined.

11. They started out to prosecute him on the mere verbal imputation of Sedition; but after Christ shot

into the teeth of Caiaphas this penetrating rejoinder (Matt. 26: 64): "Henceforth ye shall see the Son of man sitting at the right hand of Power, and coming on the clouds of heaven," Caiphas (v. 65) "rent his garments saying: 'He hath spoken blasphemy . . . ye have heard the blasphemy;' " thereby changing one verbal charge (Sedition) to another verbal charge (Blasphemy) without pausing or apologizing for amending, or for completely changing, the original verbal complaint. Anything to get rid of him by death! It simply had to be done! Judas has their Thirty Pieces of Silver, which had been "weighed out to him," and they must have value received, — the death of him for whose betrayal it was spent. Thus, to meet this extreme situation, the court (Caiphas) became also the complaining witness and the public prosecutor. At this juncture one loses all respect for ancient Jewish Tribunals.

12. The second session of the Sanhedrin, held in the early morning, was illegal because the case being tried was one that required capital punishment, if the accused were found guilty; and the Mishna specifically provided that a "sentence of death" could "not be concluded before the following day." Why all this haste?

13. His trial before Pilate, the Roman Governor, if trial it could be called, was presumed to be accord-

ing to Roman procedure which specifically provided that in cases of capital punishment, where the defendant was adjudged guilty, "ten days must elapse" between the return of the verdict and the pronouncement of sentence. This was not done in Christ's case. It is the widest departure on record from the rules of procedure under Roman law. How different the two trials of Paul before the court at Rome where months and months were used in each trial.

14. No written record of the trial before Caiphas was brought to Pilate. Again, the accusation was nothing but Sanhedrian rabble.

15. No witnesses were examined at this trial.

16. The trial before Herod resolved itself into a mere matter of personal abuse of the accused who was also flogged and spat upon, contrary to all law and procedure. Perhaps Chandler was right when he declared in his legal treatise on the trial that Herod had come to regard "Christ as a clever imposter," — perhaps as one outside the pale of the law.

17. When Jesus was returned by Herod to Pilate, the latter's chastisement of him was absolutely illegal. The crown of thorns that sunk deep into his flesh as they beat him over the head with reeds was unrestrained mob violence — done in the presence of, by, and with, the consent of the court.

18. The form of death prescribed for him — crucifixion — was, under the Jewish law, imposed only upon the basest of criminals. Jesus had done absolutely nothing to justify it. The Roman law did not recognize this form of death, except for Judeans. This was forcefully brought out in Paul's second trial at Rome when he was condemned to be crucified. Paul was a Roman subject; and as such he demanded his legal rights, to wit: that he be beheaded; and it was done.

We are justified, therefore, in concluding with De Land (Ch. I, p. 20) in his "Mis-Trials of Jesus," that: "He was not tried; He was not convicted; He was not adjudged; He was not punished. His taking off was the malicious, passionate demand of enemies in power, whose performance puts to blush all sense of form or essence of a trial."

The Crucifixion

It is nine o'clock in the forenoon of April 7, A. D. 30. Jesus had had nothing to eat or drink since the "Last Supper" the evening before. He has been before Annas, Caiphas, Pilate, Herod and back to Pilate; has been fictitiously tried and condemned to death; has been buffeted, and flogged and spat upon; and has suffered greatly no doubt from the crown of thorns that was jmamed down upon his head. He is weary, heart-sick, and forlorn; yet brave enough and manly

enough to go on through with his part of the tragedy for the redemption of the race. Thousands upon thousands of people are gathered on the housetops in Jerusalem and on the walls that circumscribe the city, to watch the death penalty executed. The curses of Christ's enemies are mingled with the lamentations of his friends.

Death is in the air!

Let us change witnesses and read from the record of John what transpired, — not that Matthew is distrusted (he and Mark and Luke all agree with John), but because John goes more into the details of the affair. He says (Chap. 19: 17-37):

"They took Jesus therefore: and he went out bearing the cross for himself, unto the place called The place of a skull, which is called in Hebrew, Golgotha: where they crucified him, and with him two others, on either side one, and Jesus in the midst. And Pilate wrote a title also, and put it on the cross. And there was written,

'JESUS OF NAZARETH, THE KING OF THE JEWS'

"This title therefore read many of the Jews, for the place where Jesus was crucified was nigh to the city; and it was written in Hebrew, and in Latin, and in Greek. The chief priests of the Jews therefore said

to Pilate: Write not, The King of the Jews; but, that he said, I am King of the Jews. Pilate answered, What I have written I have written.

"The soldiers therefore, when they had crucified Jesus, took his garments and made four parts, to every soldier a part; and also the coat: now the coat was without seam, woven from the top throughout. They said therefore one to another, Let us not rend it, but cast lots for it, whose it shall be: that the scripture might be fulfilled, which saith,

They parted my garments among them,
And upon my vesture did they cast lots.

"These things therefore the soldiers did. But there were standing by the cross of Jesus his mother, and his mother's sister, Mary the wife of Clopas, and Mary Magdalene. When Jesus therefore saw his mother, and the disciple standing by whom he loved he saith unto his mother, Woman, behold, thy son! Then saith he to the disciple, Behold, thy mother! And from that hour the disciple took her unto his own home. (It is evident that Joseph, her husband, was dead.)

"After this Jesus, knowing that all things are now finished, that the scripture might be accomplished, saith, I thirst. There was set there a vessel full of vinegar: so they put a sponge full of the vinegar upon hyssop, and brought it to his mouth. When Jesus therefore had received the vinegar, he said, It

is finished: and he bowed his head, and gave up his spirit.

"The Jews therefore, because it was the Preparation, that the bodies should not remain on the cross upon the sabbath (for the day of that sabbath was a high day), asked of Pilate that their legs might be broken and that they might be taken away. The soldiers therefore came, and brake the legs of the first, and of the other that was crucified with him: but when they came to Jesus, and saw that he was dead[1] already, they brake not his legs: howbeit one of the soldiers with a spear pierced his side, and straightway there came out blood and water. And he that hath seen hath borne witness, and his witness is true: and he knoweth that he saith true, that ye also may believe. For these things came to pass, that the scripture might be fulfilled, a bone of him shall not be broken. And again another scripture said, They shall look on him whom they pierced."

According to the best medical authorities, Jesus died of "Extravasation of the heart" (a broken heart, caused by his excessive grief).

[1] On the day of his crucifixion Christ was 33 years, 3 months, and 13 days of age.

IN THE CROSS OF CHRIST I GLORY

(*By Capt. John Bowring*)

In the cross of Christ I glory,
Towering o'er the wrecks of time;
All the light of sacred story
Gathers round its head sublime.

When the woes of life o'ertake me,
Hopes deceive, and fears annoy,
Never shall the cross forsake me;
Lo! it glows with peace and joy.

When the sun of bliss is beaming
Light and love upon my way,
From the cross the radiance streaming
Adds new lustre to the day.

Bane and blessing, pain and pleasure,
By the cross are sanctified;
Peace is there that knows no measure,
Joys that through all time abide.

In the cross of Christ I glory,
Towering o'er the wrecks of time;
All the light of sacred story
Gathers round its head sublime.

The Burial

(John 19: 38-42)

"And after these things Joseph of Arimathæa, being a disciple of Jesus, but secretly for fear of the Jews, asked of Pilate that he might take away the body of Jesus: and Pilate gave him leave. He came therefore, and took away his body. And there came also Nicodemus, he who at the first came to him by night, bringing a mixture of myrrh and aloes, about a hundred pounds. So they took the body of Jesus, and bound it in linen cloths with the spices, as the custom of the Jews is to bury. Now in the place where he was crucified there was a garden; and in the garden a new tomb wherein was never man yet laid. There then because of the Jews' Preparation (for the tomb was nigh at hand) they laid Jesus."

In the Tomb

Christ was laid in his tomb late Friday evening. The multitudes dispersed to their homes. One cannot even conjecture the thoughts of Mary, the mother of Jesus, during the long vigils of the night. Would her first-born child whom she named "Jesus," in fulfillment of the scripture and at the behest of God, actually rise from the dead? Would the prophecies concerning him and his promises to her come true? With

her the world was hanging in the balance. Faith held her up.

Saturday, April 8, is upon us. Let Matthew continue his narrative (Chap. 27: 62-66):

"Now on the morrow, which is the day after the Preparation, the chief priests and the Pharisees were gathered together unto Pilate, saying, Sir, we remember that that deceiver said while he was yet alive, After three days I rise again. Command therefore that the sepulchre be made sure until the third day, lest haply his disciples come and steal him away, and say unto the people, He is risen from the dead: and the last error will be worse than the first. Pilate said unto them, Ye have a guard: go, make it as sure as ye can. So they went, and made the sepulchre sure, sealing the stone, the guard being with them."

Christ's Resurrection

It is Sunday morning, April 9, — the greatest day in human history — "the day of Victory" over Death. The virgin tomb of Joseph is empty:

CHRIST HAS RISEN FROM THE DEAD!

It would be sacrilegious to change the beautiful Biblical narrative. Let John return to speak to us (Chap. 20: 1-18):

"Now on the first day of the week cometh Mary Magdalene early, while it was yet dark, unto the tomb,

and seeth the stone taken away from the tomb. She runneth therefore, and cometh to Simon Peter, and to the other disciple whom Jesus loved, and saith unto them, They have taken away the Lord out of the tomb, and we know not where they have laid him. Peter therefore went forth, and the other disciple, and they went toward the tomb. And they ran both together: and the other disciple outran Peter, and came first to the tomb; and stooping and looking in, he seeth the linen cloths lying; yet he entered not in. Simon Peter therefore also cometh, following him, and entered into the tomb; and he beholdeth the linen cloths lying, and the napkin, that was upon his head, not lying with the linen cloths, but rolled up in a place by itself. Then entered in therefore the other disciple also, who came first to the tomb, and he saw, and believed. For as yet they knew not the scripture, that he must rise again from the dead. So the disciples went away again unto their own home.

"But Mary was standing without at the tomb weeping: so, as she wept, she stooped and looked into the tomb; and she beholdeth two angels in white sitting, one at the head, and one at the feet, where the body of Jesus had lain. And they say unto her, Woman, why weepest thou? She saith unto them, Because they have taken away my Lord, and I know not where they have laid him. When she had thus said, she turned

herself back, and beholdeth Jesus standing, and knew not that it was Jesus. Jesus saith unto her, Woman, why weepest thou? whom seekest thou? She, supposing him to be the gardener, saith unto him, Sir, if thou hast borne him hence, tell me where thou hast laid him, and I will take him away. Jesus saith unto her, Mary. She turneth herself, and saith unto him in Hebrew, Rabboni; which is to say, Teacher. Jesus saith to her, Touch me not; for I am not yet ascended unto the Father: but go unto my brethren, and say to them, I ascend unto my Father and your Father, and my God and your God. Mary Magdalene cometh and telleth the disciples, I have seen the Lord; and that he had said these things unto her."

The four gospel writers — Matthew, Mark, Luke and John — corroborate each other in detail as to the Resurrection.

In addition to this, let us go outside of the Biblical narratives and introduce the evidence of Josephus — the world's most trusted historian. Concerning Christ he says:

"Now there was about this time Jesus, a wise man, if it be lawful to call him a man: for he was a doer of wonderful works, a teacher of such men as receive the truth with pleasure. He drew over to him both many of the Jews and many of the Gentiles. He was Christ. And then Pilate, at the suggestion of the principal men

amongst us, had condemned him to the cross. Those that loved him at the first did not forsake him; for he appeared to them alive again the third day; as the divine prophets had foretold these and ten thousand other wonderful things concerning him. And the tribe of Christians, so named from him, are not extinct at this day."

After Christ's Resurrection, he was seen eleven different times at eleven different places by a multitude of people, so that his Victory over Death is sufficiently vouched for.

His Ascension

On Thursday, May 18, A. D. 30, forty days[1] after his resurrection, at the age of 33 years, 4 months and 24 days,[2] in the presence of his eleven apostles who were assembled on top of the Mount of Olives, Jesus "was taken up and a cloud received him out of their sight. And while they looked steadfastly toward heaven, as he went up, behold, two men stood by them in white apparel;[3] which also said, Ye men of Galilee, why stand ye gazing up into the heavens? this same Jesus, which is taken up from you into heaven, shall

[1] The flood was instituted by a rain which lasted 40 days and 40 nights. It took Moses 40 years to lead the Israelites out of bondage. When Jesus was 40 days old, his parents took him to Jerusalem. He fasted 40 days and 40 nights on Mt. Quarantania. After his resurrection, he spent 40 days on earth before his ascension. Just what the Almighty had in mind in working out these and other important events on the scale of 40, we are not permitted to know.

[2] This includes the one full day which he spent in the tomb.

[3] Evidently the same two angels which Mary saw sitting in Christ's tomb.

so come in like manner as ye have seen him go into heaven." (Acts 1: 9-11.)

This was the last Act of the Divine Drama. The curtain was lowered on the stage of human redemption. Since then, generation after generation has come and gone from the face of the earth — each in turn watching and waiting and longing for these curtains again to be upward rolled when Christ shall reappear.

The Harmony of Devotion

What a Harmony is produced in a Life of pure Devotion! The Devotion of Jesus to his Divine Mission is the Poetry of the Universe. The Rhythm of his mission was the result of his Devotion.

He entered life as the Child of Mystery in a little Bethlehem Manger. Beginning it in the soft Idyl of a conscious dream, he rose to a mighty Diapason of power in the Sermon on the Mount.

Descending into the crystal flood of the Jordan, he ordained the First great Sacrament of the Church-Baptism. Assembled in an upper room with his Twelve Apostles, he instituted the Second Sacrament — the Lord's Supper.

Delivered by Pilate to the rabbling multitude, he trudged from the Praetorium along the Via Dolorosa to the top of the Cross, tasted the Vinegar of Stealth and drank the Gall of Death.

Not once did he doubt his Mission; not once did he falter in the execution of his Trust.

His bruised body was placed in Joseph's virgin tomb, where, after three days, he broke the shackles of Death and came forth again. Forty days later God caught him up from the Brow of Olivet, in a Whirlwind of Joy.

His Devotion had been made complete. The Harmony of it echoes adown the years. Its Poetry inspires the human soul to acclaim with Isaiah:

"Unto us a Child is born.
Unto us a Son is given, and the
Government shall be upon his shoulder, and his
Name shall be called:

Wonderful, Counsellor,
The Mighty God,
The Everlasting Father,
The Prince of Peace."

His Devotion inspired the Classic Poetry of the Nations, De Vinci's "Last Supper" and Raphael's "Transfiguration;" thousands of Statues that adorn the Art Galleries of the World, Handel's "Messiah," and Haydn's "Imperial Mass;" and the Harmony of it still lives

In the hearts of men.

Physical Appearance of Jesus

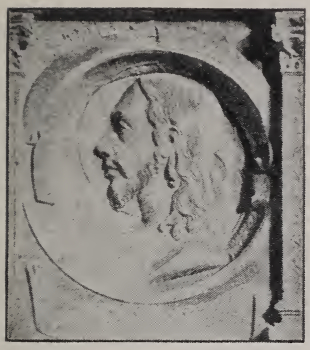
Exactly how did Jesus look? It would surely be some consolation to us if we really knew.

On the coins of the seventh century, the medals of the fifteenth and the sixteenth centuries, and in the paintings from the Renaissance to date, the general characteristics of his features, hair and beard are invariably alike. Whether there is any foundation of fact in these representations of the likeness of our Savior is a matter of at least some concern, although not vital. It would seem that somewhere in the early days there must have appeared some tangible, authentic, definite likeness of him, for every engraver and every artist has conceived him to have had long wavy hair, parted in the middle; boyish unshaven whiskers; and a high smooth forehead, with a cast of features rather Grecian in their contour. And yet evidence of an original engraving or painting is wholly lacking.

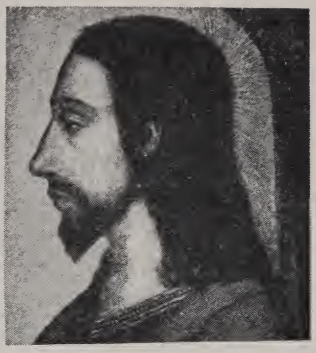
An early legend sets forth the fact that an original painting of him was reproduced on a gold and bronze tablet; that this tablet fell into the hands of the Turks and ultimately passed into the possession of a certain German nobleman who carried it into Europe where it was freely reproduced by painters of the day. But, as stated, this is legendary only, and has no more

CHRIST OF THE NATIONS

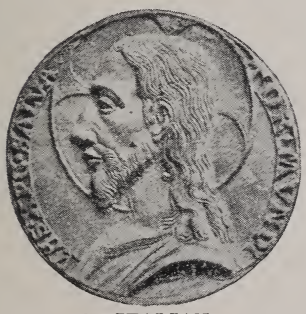
(Courtesy of Oxford University Press)



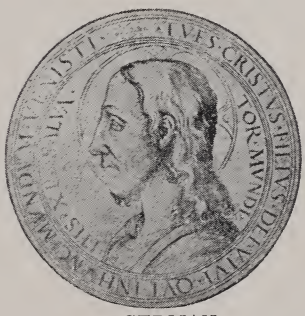
1—FRENCH



2—FLEMISH



3—ITALIAN



4—GERMAN

1—French: Stone Relief at Poitiers.
2—Flemish: Painting, Kaiser Freidrick Museum, Berlin.
3—Italian: Medal, Victoria and Albert Museum.
4—German: Engraving by Hans Burgkmair.

foundation in fact than does the early history(?) of the Thirty Pieces of Silver.

The head of Christ was first engraven on coins during the reign of Justinian II, A. D. 688-95. On these coins, says Hill ("Medallic Portraits of Christ," Oxford Press):

"He is represented with long flowing hair, mustache and beard, and a cross behind the head. It is a full-face representation, such as was only to be expected at the time, when it is quite the exception to find a profile portrait on a coin. The facing bearded bust of Christ, with various modifications, continues in use in Byzantine down to the very end of the coinage in 1448. The beardless bust, also facing, does not appear until the reign of Manuel I (A. D. 1143-80). These facing types had no influence whatever on the Renaissance attempts at portraying the Savior, which, so far as medals are concerned, are invariably in profile, usually to the left. The busts of Christ on the coins, in fact, are merely examples, on a small scale, of the orthodox Byzantine iconography of Christ, which Italian art discarded as soon as it felt able to do so."

In the fifteenth century there was an early type of portrait which shows a face "refined but weak, with a fairly long, pointed beard and long hair, a lock being brushed back from the forehead over the temple."

This type, however, had very little effect on the development of the medallic portraits of Christ, and the really important fifteenth-century medals showed a less conventional countenance.

The earliest literary description of Christ came from the pen of John of Damascus who died about the middle of the eighth century A. D. The second literary description of the Master was written by Nicephorus Callisti (Xanthopoullos) who died six hundred years after John of Damascus. Where each of them got their authority is unknown. That Nicephorus was influenced by John's description seems almost self-evident. Both accounts are herein given. They are taken from the book of G. F. Hill, fellow of the British Academy, entitled "Medallic Portraits of Christ" (Oxford Press):

"John of Damascus describes Christ as having meeting eye-brows, fine eyes, long nose, curly hair, stooping shoulders, fresh complexion, black beard, and a skin the color of wheat, as well as other characteristics which do not concern us here. Nicephorus agrees in most particulars with John, adding that his hair was golden, not very thick, inclining to curliness; eye-brows black, not much curved; beautiful eyes, bright and inclined to brown; long nose; beard golden, and not very long; hair of the head long; attitude somewhat stooping; complexion wheat-colored; face

not round, but rather pointed below, and slightly rubicund.''

John the Baptist was a Nazarite. His second cousin, Jesus, may also have been one. The rules of the Nazarites forbade any man to cut his hair or shave his beard. John was loyal and conformed to the rule. This is the reason that every artist who has conceived his head (and every sculptor as well) has pictured him with long hair and a beard. The same thought has clustered itself about the reproduction of the appearance of Jesus.

Just what he actually did look like no man knows. But we have this comforting assurance that ''when he doth appear we shall be like him, for we shall see him as he is'' (I John 3:2).

Summary

The coming of Jesus was prophesied.
He was of Divine origin.
Had four brothers and several sisters.
He went about doing good.
He never married.
His trials were a farce.
His crucifixion stirred the world.
His resurrection is a fact.
His ascension was sufficiently vouched for.

THREE JEWISH MARTYRS

III. PAUL THE APOSTLE

The devotion of St. Paul to the religion of Jesus Christ, after he was suddenly converted to it, is one of the marvels of scripture, and it attests more fully than words can ever do, the Power of the Holy Ghost.

Of his sufferings, because of his faith, St. Paul, himself, says in II Corinthians 11: 23-27, I am:

"In labours more abundant
In stripes above measure,
In prisons more frequent,
In deaths oft."

Of the Jews:

"Five times received I forty stripes, save one;
Thrice was I beaten with rods,
Once was I stoned,
Thrice I suffered shipwreck,
A night and a day I have been in the deep.
In journeyings often,
In perils of water,
In perils of robbers,
In perils by mine own countrymen,
In perils by the heathen,

In perils in the wilderness,
In perils in the sea,
In perils in the city,
In perils among false brethren;
In weariness and painfulness,
In watchings often,
In hunger and thirst,
In fastings often,
In cold and nakedness."

This is a terrible list of sufferings for a man like Paul, with a frail body, to endure; and especially for a faith which he was espousing.

The "forty stripes, save one" (39) which he mentions as having been inflicted on him at five different times, were administered in accordance with the orders of the Jewish Ecclesiastical Courts. They were terrible ordeals. The public whipper was to lay on the lash "with all his strength" while one of the judges read aloud passages from the Bible.

Usually the first stroke brought blood. Not infrequently the fifth began to lacerate the flesh. Some of them, who were flogged, because of their apparent inability, physically, to withstand the strain, were attested to have but eighteen strokes. Paul was always given the limit. (Sometimes, he says "stripes above measure.")

The question arises, How did he stand it? There

is only one reply: The Source of his Faith became the Source of his strength. Of this he says (II Cor. 12: 9-10):

"My grace is sufficient . . . , for
My strength is made perfect in weakness.
Most gladly, therefore, will I rather
Glory in my infirmities,
That the Power of Christ may rest upon me.
Therefore, I take pleasure:
In infirmities,
In reproaches,
In necessities,
In persecutions; for
When I am weak, then am I strong."

The three times he mentions that he was "beaten with rods" was a different proposition. This punishment was inflicted by order of the State.

On his first missionary journey, Paul was stoned at Lystra and left for dead.

It is little wonder that when he was an old man, perhaps sixty years of age, and was in prison, and even out of it, that Luke, Timotheus, Titus, Philemon and several others had to do his writing for him.

Saul was born in Tarsus, a city in Southern Asia Minor, 350 miles straight north of Jerusalem. Speaking of the place of his birth, he, himself, said (Acts

21:39): "I am a man which am a Jew of Tarsus, a city in Cilicia, a citizen of no mean city."

There is no record giving the exact date of his birth, but it is evident that he was born about the same time as John and Jesus. When he was quite young, the family removed to Jerusalem. Whether or not he was personally acquainted with Jesus is a matter of conjecture. II Cor. 5:16, states: "Though we have known Christ after the flesh, yet now henceforth know we him no more."

On the other hand Paul specifically states in Galatians 1:19, that he knew the Lord's brother, James. He says: "But other of the Apostles saw I none, save James, the Lord's brother." Although they lived at the same time and were reared in adjoining countries — neighborhoods, so to speak — and although Paul knew the Lord's brother, James, it is not conclusive evidence that he was personally acquainted with Jesus himself.

After the crucifixion, and the ascension, of Christ, his disciples began to preach, and the cult which his influence had founded began to grow.

The civil authorities at Jerusalem feared the results of this, and so they hired Saul to help scatter the followers of this new faith and get rid of them — even by death, if necessary.

Saul is first introduced in the rôle of persecutor at the stoning to death of the martyred Stephen. In Acts 7:58, we find: "the witnesses laid down their clothes at a young man's feet, whose name was Saul." Whether or not he was directly responsible for the stoning of Stephen, doesn't matter, he was morally responsible for it. Acts 8:1, declares: "Saul was consenting unto his death."

Immediately after this, Saul grew very brazen. Acts 8:3, states: *"As for Saul, he made HAVOC of the church, entering into every house, and, hailing men and women, committed them to prison."* He seemed to be inspired by a fanatical hate against the followers of Jesus.

While punishing, remorselessly, the members of this new cult at Jerusalem and thereabout, he heard that they had started up strong at the city of Damascus, about 150 miles to the north. Leaving his unholy task at Jerusalem, and with vengeance in his soul, he started to Damascus to stamp out this new zeal there, at the point of the sword.

Christ had stood enough! His young following that he had left on earth needed help. He knew the force of Saul; knew that if his energy and abilities were swung into the right direction, much good might be accomplished.

So, on the public road to Damascus, near the noon hour, the Lord halted Saul abruptly, and speaking to him out of a cloud of fire, asked: "Saul, Saul, why persecutest thou me?"

Saul replied, "Who art thou, Lord?"

The Lord said, "I am Jesus whom thou persecutest: it is hard for thee to kick against the pricks."

Saul was astonished and he began to tremble with fear, and asked: "Lord, what wilt thou have me to do?"

The Lord replied: "Arise, go into the city, and it shall be told thee what thou must do."

And when Saul arose from the earth where he had been knocked down by a pillar of fire from the skies, he was blind.

He continued without sight for three days. Then the Lord sent one of his own disciples, Ananias, who was at Damascus, to give him back his sight. Entering the house where Saul was confined, he said: "Brother Saul, the Lord, even Jesus, that appeared unto thee in the way as thou camest, hath sent me, that thou mightest receive thy sight and be filled with the Holy Ghost."

"And he received his sight forthwith, and arose, and was baptized."

We are now to deal with a new man — Paul, the

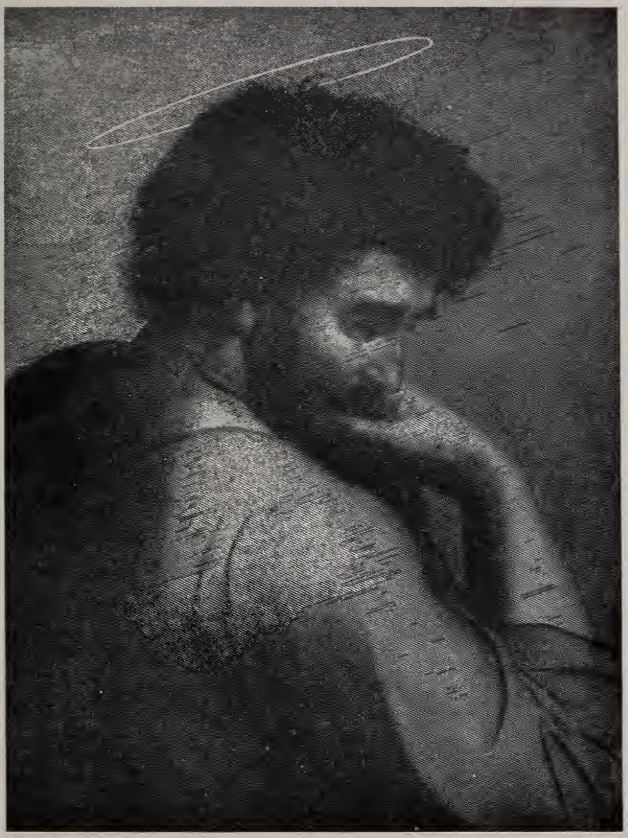
Apostle, instead of Saul the brutalist. (Although of course he did not assume the Roman name of Paul until later on.)

John, the first great Jew of the New Testament (really the connecting link between the two Testaments), had been created to baptize; Paul, the last great Jew, had been commissioned to evangelize. We must now look at him in his new sphere.

He made three great missionary journeys, in addition to his ill-fated trip to Rome. The first one took him two years; the second one, three years; and the third one, four years. He traveled more miles, did more preaching and built more churches than any other man that ever lived. He wrote 14 of the 27 books which constitute the New Testament Bible, known as the "Pauline Epistles," beginning with Romans and ending with Hebrews.

During the second one of these great missionary journeys, Paul stopped at Athens, the capital of Greece. Here he delivered one of the greatest speeches of his life, commonly spoken of as Paul's Speech on Mars Hill. In it he said (Acts 17: 22-31):

"Ye Men of Athens: I perceive that in all things ye are too superstitious. For, as I passed by, and beheld your devotions, I found an altar with this inscription:



(RAPHAEL)

ST. PAUL

"I am a man which am a Jew, of Tarsus."
(Acts 21: 39.)

'To the Unknown God.'

Whom, therefore, ye ignorantly worship, him declare I unto you.

"God that made the world and all things therein, seeing that he is lord of heaven and earth, dwelleth not in temples made with hands; neither is worshipped with men's hands, as though he needed anything, seeing he giveth life to all, and breath and all things; and hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times afore appointed, and the bounds of their habitation; that they should seek the Lord, if haply they might feel after him and find him, though he be not far away from any one of us: for in him we live and move and have our being; as certain also of your Poets have said: 'For we are also his offspring.'

"Forasmuch then as we are the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man's device.

"And the times of this ignorance God winked at; but now commandeth all men everywhere to repent: because he hath appointed a day, in the which he will judge the world in righteousness by THAT MAN whom he hath ordained; whereof he hath given assurance unto all men, in that he hath

Raised Him from the Dead."

After this Paul preached for eighteen months at Corinth (Acts 18:11), and later for three months in the synagogue at Ephesus (Acts 19:8). Then, he taught for two years in the school of Tyrannus (Acts 19:9-10).

His success elicited the jealousy of the civil authorities, just as that of Jesus had done. Accordingly, criminal proceedings were begun against him. He was tried three times at Caesarea, in Palestine, — once before Felix, once before Festus, and once before King Agrippa. Later he was tried twice before Nero at Rome. At each trial Paul defended himself. He had been "schooled at the feet of Gamaliel," and he was a convincing public speaker — beyond all doubt one of the best of his day.

PAUL'S TRIAL BEFORE FELIX

In Paul's first trial before Governor Felix, his accusers secured the finest orator and best criminal lawyer in the country, to prosecute him. His name was Tertullus.

The Accusation

In outlining the case to Felix, Tertullus said: "Seeing that by thee we enjoy great quietness, and that very worthy deeds are done unto this nation by thy

providence, we accept it always, and in all places, most noble Felix, with all thankfulness.

"Notwithstanding, that I be not further tedious to thee, I pray thee that thou wouldst hear us of thy clemency a few words.

"For we have found this man a pestilent fellow, and a mover of sedition among all the Jews throughout the world, and a ringleader of the sect of the Nazarenes; who also hath gone about to profane the temple: whom we took and would have adjudged according to our law; but the chief captain, Lysias, came upon us, and with great violence took him away out of our hands, commanding his accusers to come unto thee by examining of whom thyself mayest take knowledge of all these things whereof we accuse him."

Paul's Defense

"Forasmuch as I know that thou hast been of many years a judge unto this nation, I do the more cheerfully answer for myself.

"Because that thou mayest understand that there are yet but twelve days since I went up to Jerusalem for to worship; and they neither found me in the temple disputing with any man, neither raising up the people, neither in the synagogues nor in the temple, neither can they prove the things of which they now accuse me.

"But this I confess unto thee: That after the way which they call heresy, so worship I the God of my fathers, believing all things which are written in the law and in the prophets; and have hope toward God, which they themselves allow, that there shall be a resurrection of the dead, both of the just and the unjust.

"And herein do I exercise myself, to have always a conscience void of offense toward God and toward men.

"Now, after many years, I came to bring alms to my nation, and offerings. Whereupon certain Jews from Asia found me purified in the temple, neither with multitude nor with tumult. Who ought to have been here before thee, and object, if they had ought against me; or else let these same here say if they have found any evil doing in me, while I stood before the council; except it be for this one voice that I cried standing among them, Touching the resurrection of the Dead, I am called in question by you this day."

Verdict of Felix

"When Lysias, the chief captain, shall come down, I shall know the uttermost of your matter."

Paul was then remanded into the custody of a centurion.

Later, Felix ruled: "Go thy way for this time: when I have a convenient season, I will call for thee." (Acts 24:25.)

PAUL'S TRIAL BEFORE FESTUS

The Accusation

"The Jews which came down from Jerusalem stood round about, and laid many and grievous complaints against Paul, which they could not prove" (Acts 25:7).

Paul's Defense

"Neither against the law of the Jews, neither against the temple, nor yet against Caesar, have I offended anything at all."

Interruption by the Court: "Wilt thou go up to Jerusalem, and there be judged of these things before me?"

Paul's Reply: "I stand at Caesar's judgment seat where I ought to be judged. To the Jews have I done no wrong, as thou very well knowest. For if I be an offender, or have committed anything worthy of death, I refuse not to die; but if there be none of these things whereof they accuse me, no man may deliver me unto them. I appeal unto Caesar." (Paul, being a Roman subject, was wholly within his legal rights in demanding this change of venue.)

Verdict of Festus

"Hast thou appealed unto Caesar? Unto Caesar shalt thou go." (Acts 25:12.)

PAUL'S TRIAL BEFORE AGRIPPA

The Accusation

Festus, before whom Paul was last tried, presented the case to King Agrippa, himself. In making a statement of it to the Court, he said:

"King Agrippa, and all men who are present here with us:

"Ye see this man about whom all the multitude of the Jews have dealt with me, both at Jerusalem and also here, crying that he ought not to live any longer. But when I found that he had committed nothing worthy of death, and that he himself had appealed to (Caesar) Augustus, I have determined to send him, of whom I have no certain thing to write unto my Lord. Wherefore, I have brought him forth before you, and especially before thee, O King Agrippa, that, after examination had, I might have somewhat to write.

"For it seemeth to me unreasonable to send a prisoner, and not withal to signify the crimes laid against him."

Paul's Defense

"I think myself happy, King Agrippa, for I shall answer for myself, this day, before thee, touching all the things whereof I am accused of the Jews; especially because I know thee to be expert in all customs and questions which are among the Jews: wherefore, I beseech thee to hear me patiently.

"My manner of life, from my youth, which was at first among mine own nation at Jerusalem, know all the Jews, which knew me from the beginning — if they would testify — that after the most straightest sect of our religion I lived at Pharisee.

"And now I stand and am judged for the hope of the promise made of God unto our fathers; unto which promise, our twelve tribes, instantly serving God, day and night, hope to come. For which hope's sake, King Agrippa, I am accused of the Jews.

"Why should it be thought a thing incredible with you, that God should raise the dead?

"I verily thought with myself that I ought to do many things contrary to the name of Jesus of Nazareth. Which thing I also did in Jerusalem: and many of the saints did I shut up in prison, having received authority from the chief priests; and when they were put to death, I gave my voice against them. And I punished them oft in every synagogue, and

compelled them to blaspheme; and being exceedingly mad against them, I persecuted them — even unto strange cities.

"Whereupon, as I went to Damascus, with authority and commission from the chief priests, at midday, O King, I saw in the way a light from heaven, above the brightness of the sun, shining round-about me and them which journeyed with me."

(Here Paul reviewed in detail the account of his conversion, and then continued:)

"Whereupon, O King Agrippa, I was not disobedient unto the heavenly vision; but shewed first unto them of Damascus, and at Jerusalem, and then to the Gentiles that they should repent and turn to God, and do works meet for repentance.

"For these causes the Jews caught me in the temple, and went about to kill me.

"Having, therefore, obtained help from God, I continue unto this day, witnessing both to small and great, saying none other things than those which the prophets and Moses did say should come,—that Christ should suffer, and that he should be the first that should rise from the dead, and should shew light unto the people and to the Gentiles."

Interruption by Festus: "Paul, thou art beside thyself; much learning doth make thee mad."

Paul's Reply: "I am not mad, most noble Festus,

but speak forth the words of truth and soberness. For the King knoweth of these things, before whom also I speak freely: for I am persuaded that none of these things are hidden from him, for this thing was not done in a corner.

"King Agrippa, believest thou the prophets? I know thou believest."

Interruption by Agrippa: "Almost thou persuadest me to be a Christian."

Paul's Reply: "I would to God that not only thou, but also all that hear me this day, were both *almost* and *altogether* such as I am, except these bonds."

Verdict of Agrippa

"This man might have been set at liberty, if he had not appealed unto Caesar." (Acts 26: 32.)

Paul was then remanded into the custody of Julius, a centurion of Augustus' band; and they promptly set sail for Rome.

Paul's Trip to Rome

Paul's trip, with other prisoners, and accompanied by Luke and Aristarchus, from Caesarea where his three trials had been held, across the Mediterranean Sea to Rome, to be brought before Caesar, is a romance unsurpassed in either Biblical or in Secular Literature.

They set sail at Caesarea, on the coast of Palestine,

in "a ship of Adramyttium." The next day they stopped at Sidon. When they departed from Sidon, a bad storm was prevailing, so they went in back of the island of Cyprus, and then stopped at Myra on the coast of Lysia. Here they were transferred (all told 276 persons) to an Alexandrian corn ship bound for Italian ports.

From Myra they went to Cnidus, and then turned south past Salmone and headed into the port of "The Fair Havens," on the southern side of the island of Crete.

They were away behind schedule, and as winter was coming on, Paul admonished them to stop there until spring; but the captain of the boat decided to go to Phoenice near the west end of the island for the winter.

Shortly after they set sail, a violent tempest arose and they drifted away out of their course, below the island of Clauda and got swept into the lower Adriatic sea. Here the ship was tossed about terribly by the wind and the swells for fourteen days and nights.

Finally they drifted near to the mouth of a creek on the island of Malta, and decided to steer the ship into it; but the water was shallow and the boat grounded. "The fore part stuck fast, but the hinder part was broken with the violence of the waves."

The officers of the ship held a council and decided

to kill all of the prisoners, lest any of them should escape. Because of Paul, however, the centurion interfered and asked that all on board who could swim be given the privilege of jumping into the sea and swimming ashore. This plan was adopted. Those who could not swim clung to pieces of wreckage, and finally reached shore, so that, luckily, all were saved (Acts 27:44).

As soon as they got ashore, the natives built a fire to warm them. "And when Paul had gathered a bundle of sticks and laid them on the fire, there came a viper out of the heat and fastened on his hand. And when the barbarians (islanders) saw the venomous beast hang on his hand, they said among themselves, 'No doubt this man is a murderer, whom, though he hath escaped the sea, yet vengeance suffereth not to live.'"

After Paul shook the beast loose from his hand and had thrown it into the fire, he did not swell up, as a result of the poison, and die; therefore, they marveled again among themselves and said that "he was a God." Evidently they had at least a vague idea of Christ's promises in Mark 16:17-18, "And these signs shall follow them that believe: In my name shall they take up serpents, . . . and they shall recover;" or the words in Luke 10:19, "Behold I give

unto you power to tread on serpents and scorpions . . . and nothing shall by any means hurt you."

The leader of the island tribe was named Publius. His father "lay sick of a fever and of a bloody flux." Paul "prayed and laid his hands on him and healed him."

After three months they departed from Malta in a second ship from Alexandria, which had wintered in a harbor of the island, for Rome. They landed at Puteoli, on the coast of Italy; went ashore and made the remainder of the journey overland.

"And when (they) came to Rome, the centurion delivered the prisoners to the captain of the guard; but Paul was suffered to dwell by himself with a soldier that kept him."

Paul in Rome

Three days after they had arrived in Rome, Paul called the leading Jews of the city together and addressed them, saying:

"Men and Bretheren: Though I have committed nothing against the people or customs of our fathers, yet was I delivered prisoner from Jerusalem into the hands of the Romans, who, when they had examined me, would have let me go, besause there was no cause of death in me; but when the Jews spake against it,

I was constrained to appeal unto Caesar; not that I had ought to accuse my nation of.

"For this cause, therefore, have I called for you, to see you, and to speak with you; because, that for the hope of Israel, I am bound with this chain."

He was held in prison at Rome for two years, and then tried before Nero and acquitted.

After this he made several notable trips, — some able scholars arguing that he went as far west on his missionary journeys as Spain; but tangible evidence of this is lacking.

In the year A. D. 65, Paul was re-arrested, tried a second time before Nero's Court at Rome, condemned to death, and finally beheaded on the Ostian Way just outside of the city, during the summer of A. D. 66.

The second greatest man that ever lived had perished. But not until he had so lit up the World with the Fire and Zeal of the Christ, that he projected himself on down through the ages for 2,000 years to the present day, and will continue to do so to the End of Time.

Summary

Paul was about the same age as John and Jesus. (The exact date of his birth is unknown.)

He was born at Tarsus, in Cilicia. Left that city at an early age and went to Jerusalem.

Had no known brothers, but had one sister (Acts 23:16).

He was schooled by Gamaliel.

Was splendidly educated. Spoke Hebrew, Greek, Latin, Aramaic and Cilician.

He never married.

Was a tent-maker by trade.

Was small of stature — weak. Had either opthalmic infirmity or epilepsy. Prayed (II Cor. 12:7) for the removal of the "thorn in (his) flesh."

Was miraculously converted against his own will.

Was the world's greatest missionary.

Suffered much because of his faith.

Had five trials. (The same number as Jesus.)

Died a martyr's death, after declaring: "I have fought a good fight; I have finished my course; I have kept the faith: henceforth there is laid up for me a crown of righteousness."

RECAPITULATION

These "Three Jewish Martyrs" all lived and died martyrs' deaths for an exemplification of the Faith which Jesus came to earth to establish.

The teachings and the blood sacrifices of these three Martyrs now domineer the thought of the world.

They were three of the greatest Jews in all history, and it is around them quite largely as a nucleus that the New Testament is built up.

John the Baptist and Jesus the Reformer were blood relatives.

John and Jesus were poor; Paul came from a rather wealthy family.

All three lived and died bachelors, — it evidently being a part of the Divine plan to strike down these three leading Actors without offspring.

John never wrote anything. Jesus wrote only on the ground where it was promptly obliterated. Paul was a prolific writer. He wrote the first systematic Theology extant.

John only preached a year and a half. Jesus preached a little over three years. Paul preached about thirty years.

John and Paul were beheaded. Jesus was crucified.

"In the beauty of the lilies
Christ was born, across the sea,
With a glory in his bosom
That transfigures you and me;
As he died to make men holy,
Let us die to make men free
While God goes marching on."

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